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It is but yesterday that we received *The United States, an Outline of Political History, 1492-1871*, by Goldwin Smith, D.C.L., (Macmillan), and yet a second edition has already been demanded. Written professedly for English readers mainly, the book is one that no American, lover of his country or of his country's history, can be content not to know. Mr. Goldwin Smith has freed himself singularly from the traditions of American History makers, and has dared to omit, or characterize in a single brilliant phrase, many episodes which have hitherto been foreordained to fill at least one long chapter. He brought to the work almost a lifetime of sympathetic interest in the institutions of the new world republic, which has from time to time been manifested in notable ways. Having been a warm admirer of the North during the Civil war, he resigned the Regius professorship of history in Oxford in 1868 to become Professor of English and Constitutional History in Cornell University. Though he remained in that chair but three years, he stamped his personality deeply upon the growth of that institution. He is the most American Englishman that has ever written on our country. His prose style is strong, original, delightful. The history of the United States has been written the past decade in many veins, from many standpoints, and for all sorts of readers. Among all these histories, Mr. Goldwin Smith's work forms a class by itself. It is individual in every phase.

CURRENT EDUCATIONAL LITERATURE.

Teaching Ethics in the High School. By PROFESSOR JOHN DEWEY. Educational Review, November, 1893.

We cannot too often protest against the assumption that if you can only teach a child moral rules and distinctions enough, you have somehow furthered his moral being. From the side of ethical theory, we must protest that all this is a caricature of the scientific method of ethics and of its scientific aims. From the standpoint of practical morals, we have to protest that the inculcation of moral rules is no more likely to make character than is that of astronomical formulae. But this is a protest only against a false view of morals and a false theory of ethics and not against the teaching of ethics in schools when properly conceived. Ethics, rightly conceived, is the statement of human relationships in action. In any right study of ethics, then, the pupil is not studying hard and fast rules of conduct; he is studying the ways in which men are bound together in the complex relations of their interactions. To illustrate: let the teacher at the outset ask the pupils how they would decide, if a case of seeming misery were presented to them, *whether* to relieve it and, if so, *how* to relieve. The object is not to get the pupils to arguing about the moral rules which should control the giving of charity, but to get them into the habit of mentally constructing some actual scene of human interaction, and of consulting that for instruction as to what to do. The end of the method is the formation of a sympathetic imagination for human relations in action. Through the special situation chosen the pupil should have brought home to him some of the typical features of every human interaction. These typical features are the content of ethical theory. One of these typical phases is the proper place of the emotions in conduct. Another typical phase of all action which the pupil will be in a position to appreciate after carrying on for some weeks a study of this kind is that of the inter-relation of all individuals. These two factors of ethical action, namely, the place of impulse and intelligence, and the multitude of relations to be considered

and focused in any human action, may, I think, be taught to all youth as far advanced as the high-school grades. So far as the fetich of discipline, or the culture-value of studies is concerned, one need have no fear that the world of ethical activities will not afford scope for all the power of analysis, of interpretation and of observation, of which any pupil may be possessed.

To this plan of ethical study as proposed by Professor Dewey, the present writer would suggest one amendment. Professor Dewey admits that this is not a study of ethics, but calls it a study of ethical relationships. Others might call it elementary sociology. But whatever name is given to it, we believe the study would be a most profitable one if pursued in connection with certain other studies and not made a separate study by itself. Let the teacher of Civil Government make it his chief aim to show the nature of the state, the importance of law and government for human welfare, and the duties of the individual to the state. Let Political Economy be so presented as to show the nature of the industrial organism and the dependence of each upon the economic productiveness of all. History and Literature will also afford abundant opportunities for illustrating the typical phases of human interaction. Let all the studies that have to do with conduct be so taught as to impress the pupil with their personal and vital bearing on his own conduct. In short if the ethical import of the present studies be properly appreciated and inculcated, we shall have no need to add to our already over-burdened curriculum any new study whether of ethics or of sociology.

F. C. French.

Colgate University.

The Relation of Secondary to Elementary Education. G. D. DAKYNS.

The Educational Review (London), September, 1893.

England is, we know, the home of anomalies and they are as great in our system of education as anywhere else. What can be more anomalous than our elementary and secondary schools, standing side by side, to a large extent teaching the same subjects, but also separated from each other by very marked distinctions. In England, entirely, in the past, and largely even now, education has been divided into "Elementary" and "Secondary," or "higher," by the social and not the intellectual line. "Elementary" education has been identified with the education of the social many, and "higher" education has been considered the monopoly of the social few. Also teachers have been split into two estranged and antagonistic bodies, and there has been a great waste of power, the two schools not attending strictly to their own province. If we should start our system of schools on purely educational grounds, what would be the result? Many uncontrolled private schools would spring up. How can we bridge the gulf between elementary and higher schools? The hasty answer comes: Let the state do for education as a whole what has already been done. There are two evils which more than outweigh the advantages of such a system, namely, "cram," and the annihilation of the teacher's independence and the narrowing of his views. State control also means uncontrolled private schools. It is one thing to establish state schools, and another to force parents to send their children to them.

The three objects to be obtained are: (1) To open up the highest education to the poorest children. (2) To save waste power. (3) To bring the whole body of teachers in touch with each other.

The first may be accomplished by an educational ladder, by endowments always bearing in mind that the step from the Secondary School to the University is quite as important as the other.

To save waste power, a hard and fast line should be drawn which the elementary schools must not overstep. And lastly it would greatly contribute to bring teachers into touch with each other if there were associations opened to all grades of teachers. We are all members of one body with one common duty: the duty of educating our nation.

F. T. Galpin.

The Study of Pedagogics. Education, October, 1893. (SUPT. THOMAS M. BALLIET.)

While pedagogics has been fighting for its position as a science, there has been growing in our better colleges a demand for expert scholarship on the part of professors. But that pedagogy has a place in the education of teachers for elementary schools, is not so generally recognized. Superintendent Balliet maintains its importance in both phases. What ought to be the main lines of work in a course in pedagogy for teachers in elementary schools, and what degree of importance relatively should be assigned to each? The foundation is knowledge of empirical and experimental psychology, "the newer psychology of to-day;" next comes the study of children, and following these courses, a careful study of the best methods of teaching. The last ought to be an application of preceding psychological study to the details of actual teaching. The development of "methods," a term sometimes contemptuously used, and devices from a sound psychology and pedagogy, is neither easy nor unimportant. This study must be supplemented by experiment in the way of practice teaching in the school room; college courses of pedagogy, to be efficient, should establish model or practice schools, in which the student may observe actual teaching and gain experience from personal effort. In colleges, the history of education should be included in pedagogy, as a basis for broader and truer knowledge of educational problems and tendencies in educational thought. When limited time, as in Normal Schools, compels a choice between comparative study of systems of education, and the thorough study of applied psychology and of methods of teaching, choose the latter; the other phase can be profitably studied by later reading and travel.

As the history of medicine is subordinated in medical schools to actual study of modern medical science, so the history of education ought always to be subordinated to actual study of modern educational thought and practice.

A. W. Risley.

State Education of Frenchwomen. Open letter in the *Century*, October, 1893. By THEODORE STANTON.

When Louis Philippe came to the throne more than half of the male and over three-quarters of the female working class of France could not read. It was not till 1833 that Guizot succeeded in establishing state primary schools, and even then only for boys; and not till 1867 that French girls were treated, in this respect, with equal justice. To-day elementary instruction is rapidly on the increase among French girls. Furthermore, the scholarships accorded in 1892 in superior primary classes show that in France, as is often the case elsewhere, girls stand higher than boys in school work. A somewhat similar result was reached in the competitive examination for the *agrégation*—a very high and difficult degree to obtain—in living languages, the women being a little more successful than the men.

But the establishment and growth of state secondary instruction for women is, perhaps, the most notable event in the history of female education in France. Prior to 1878 secondary instruction was very poor and very scarce, and was exclusively in the hands of the Church and private individuals. It was not till 1878 that M. Camille Sée secured the passage of a bill which empowered the state to take upon itself the secondary education of girls. The first girls' lycée was opened in 1881, though boys' lycées dated from the days of the first empire. Now there are about thirty, nearly as many collèges, and some sixty cours. A French *lycée* may be likened to our best high schools. A *collège* is an inferior lycée, supported mainly by the department. A *cours* is supported by fees, and is less complete and more independent of the state than the lycée or collège. The whole number

of girls receiving state secondary education of every kind was, in 1892, 12,697. The lycées are growing in popularity, and have developed most rapidly in Paris.

The curriculum of the lycées embraces morals, the French language, reading aloud, and at least one living tongue; ancient and modern literature; geography and cosmography; the history of France and general history; arithmetic, and the elements of geology, chemistry, physics, and natural history; hygiene, domestic economy, sewing, the elements of common law, drawing, music, and gymnastics. The course of study covers five years. "The results have surpassed our hopes," said M. Sée in 1889. One of these results was the establishment of the admirable Normal Schools, one at Fontenay-aux-Roses, the other at Sèvres; the latter is the counterpart of the famous Paris École Normale for men.

Progress may be reported also in the domain of higher or university education. The number of Frenchwomen pursuing studies in the universities is steadily on the increase, a result due in large measure to the existence of girls' lycées. A leading Paris paper (See *Temps*, February 10, 1892) said: "It would seem, therefore, that women have definitely conquered a place in our universities. It is a revolution in our country accomplished peacefully, while women have been knocking in vain for years at the doors of German universities." The report of M. Sée on his own bill in 1879, and several other volumes—some of them quite rare—bearing on woman's education in France, and used in the preparation of Mr. Stanton's admirable letter, of which we have given a summary, have been deposited in the library of Cornell University. In the report the account of female education in the United States comes first and opens with these words: "No country began earlier nor has done more or better than the American republic."

O. B. Rhodes.

Diminution of Reverence. Youth. By CHARLES WAGNER. Translated from the French by ERNEST REDWOOD. pp. 113-117.

I note, especially, in the word of this youth two things from which conclusions may properly be drawn, namely, their treatment of their parents when old, and their treatment of women. I regret to say that examples of cynicism in acts and words, of depravity of manners, and of contempt for women abound. Disrespect and ingratitude to parents, even when poverty does not mitigate the offence, are so common that at certain moments of depression one might declare that there was complete moral decay. And here we may note toward both women and parents a lessening of respect everywhere.

A man's respect increases or decreases with his conception of his own dignity. The more a man is worth in his own eyes, the more willingly does he respect man or institutions which personify human nature and society. When he has lost faith in his higher self, in his worth as a moral being,—in his soul, in short,—he loses the basis of respect. Nothing appears worthy of reverence. His view of the world is distorted by this mental lack. We are here face to face with a serious fact. . . .

Whence comes this lack of respect which afflicts our youth so sorely? It comes from pernicious examples set by those in high places. It comes from corrupt instructors,—those professors of nothingness and earth, great and small, whose doctrines have filtered through thousands of crevices into the hearts of the masses. It comes from the retailers of scandals and calumniators by profession, who are urgent to discover a thief, an assassin, or at least a hypocrite in every man who is prominent from his position or his talent. There is a work more dangerous than to demoralize the principles of the people, or to cast ridicule on holy and venerable things, or to sully the imagination with impure literature,—it is to destroy its belief in honesty, in disinterestedness, in all virtue; and in this respect an enormous amount of

disintegration has been accomplished. Personal influence has been increased to immeasurable proportions by the propaganda of the cheap press. . .

But this is not all. When reverence takes flight, confidence disappears also. The people of to-day, and the youth of the people, distrust every one and everything, even those chance educators who have perverted their minds. There was a time not far back, when all that was printed, whether placard, proclamation, or newspaper, was read and believed in as gospel. But confidence is killed by abuse. The people have been so often deceived that, for a large number, novels and print have one value. This is skepticism, and in one of its worst forms. Youth has inherited this skepticism. The precious link between those who ought to teach and direct and those who have need to be taught is thus broken; and the great majority of youth, left to itself, lives on without belief, principles, or confidence in man to guide it.

One of the consequences of this state of mind is a lack of cohesion, which shows itself in the direction of their most serious interests. It would, for instance, have been natural to see the youth of the people interested as one man in social questions. What we do see is rather the opposite of this. The majority do not interest themselves at all. The minority only are enthusiastic; but it is rare for even them to rise above questions of party or of material interest. There are but a chosen few who understand that discipline, esprit de corps, and sacrifice are the indispensable moral forces of all progress, even though economic. The social education of the youth of the people is in its rudimentary stage. Our educated youth can do yeoman service here, if the heart and the disposition are not lacking. O. B. R.

SOME RECENT EDUCATIONAL ARTICLES.

Undergraduate Life at Oxford. By Richard Harding Davis, *Harper's Magazine*, Oct., 1893. A pleasing sketch of the *desipere in loco* side of Oxford life. O. B. R.

Coeducation in the West. By Jane Cooper Sinclair. Notes and Comments. The *North American Review*, Oct., 1893. Rather unfavorable to coeducation. The scholarship of the girls, however, is asserted to be equal to that of the boys. O. B. R.

The Pratt Institute. By James R. Campbell. *Ibid.* An excellent illustrated article on "a collection of schools"—with an aggregate of nearly 4,000 students—"each complete in itself, but all auxiliary in the common task of helping man to help himself." O. B. R.

Substitutes for the Extinct Apprentice System. Topics of the Time, *Century*, Oct., 1893. The substitutes are trade schools, in which we lag behind the civilized world. France, Germany, England, in fact all European countries have systems of industrial education. O. B. R.

The Scientific Method with Children. Henry L. Clapp. *Ibid.*

The Permanent Power of Creek Poetry. R. C. Jebb. *Atlantic*, October.

Books and Readers in Public Libraries. C. B. Tillinghast. *Forum*, Sept., 1893.

The Technical School and the University. Francis A. Walker. *Atlantic*, September.

An Argument for Vertical Handwriting. Joseph V. Witherbee. *Popular Science Monthly*, November.

The Pay of American College Professors. Dr. W. R. Harper, President University of Chicago. *Forum*, Sept., 1893.

Zeitschrift für die österreichischen Gymnasien. 28 July, 1893.

Randbemerkungen zu Homer. Von J. La Roche.

Central-Organ für die Interessen des Realschulwissens.

Formal sprachliche Bildung durch den Unterricht in der Muttersprache, Formal logische Bildung durch den Unterricht in der Mathematik, Von Direktor Dr. Völcker in Schönebeck a. d. Elbe, (Fortsetzung).

Pädagogisches Archiv. August, 1893.

Kinder-Individualitäten und Kinderfehler, ("Kölnische Zeitung," vom 11 Dec. 1892, vom 1 Jan., vom 12 Feb. und vom 19 März, 1893).

Die Anlage von Spielplätzen für die Jugend (Kölnische Zeitung, 15 Nov. 1891).

Zu der Besprechung von Madel, die wichtigeren Dreiecksaufgaben aus der ebenen Trigonometrie.

30 Versammlung des Vereins Rheinischer Schulmänner in Köln.

Aufforderung zum Eintritt in den Verein für Schulreform.

Deutsche Mathematiker-Vereinigung.

Der Ueberfluss an Studierenden vor 100 Jahren.

Zeitschrift für lateinlose höhere Schulen. August, 1893.

Allgemeine württembergische Reallehrer Versammlung zu Stuttgart. Von Reallehrer Bessler in Ludwigsburg.

Bemerkungen zum Kruppschen Katalog für die Chicago Ausstellung. Von Direktor Dr. Holzmüller.

Geistige Arbeitsvergeudung im höheren Unterrichtswesen. Von Dr. T. Adrian in Stavenhagen in *M. Zeitschrift für lateinlose höhere Schulen*. July, 1893.

Die stereometrische Unterricht in der Untersekunda. Von Oberlehrer Presler. Vortrag, gehalten in der Märzszitzung des mathematischen Vereins zu Hanover.

Ein ausländisches Urtheil über Dr. Holzmüller's "Kampf um die Schulreform."

Ueber Währungszahlen und Anwendung der österreichischen Subtraktionsmethode bei mehrsortigen Zahlen. Von A. Krause. Oberlehrer, Cottbus.

FOREIGN NOTES.

ENGLAND.

The Journal of Education, London, September 1, 1893.

The issue of the Annual Report of the Education Department was followed, after a few days' interval, by the Vice-President's statement in the House of Commons. The facts are interesting, as seen through the clear medium of an official document, and still more interesting as coloured by Mr. Acland's personality—his satisfaction and regret, his hopes and aspirations. There are, at present, two special points on which observers look for full information—the effect of the Dyke Code with its new spirit of freedom and trust, and the effect of the abolition (or reduction) of fees.